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THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.
—*The Voice of the Silence*

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THE BICENTENARY OF A PIONEER ORIENTALIST

[In this article **Prof. Franklin Edgerton** of the Yale University (U. S. A.), himself a well-known Orientalist and the translator of a number of works from the Sanskrit, pays a well-merited tribute to Sir William Jones, the two-hundredth anniversary of whose birth falls in September 1946 and has already been celebrated by the Royal Asiatic Society of Bengal, of which, as the "Asiatick Society," Sir William was the founder and first President.—ED.]

The two-hundredth anniversary of the birth of Sir William Jones (September 28, 1746) should not pass without notice. It is not easy to present a complete and true picture of his versatile and fascinating personality. In this sketch we shall look at him primarily as an Indologist. Yet we should not be justified in ignoring the various other ways in which he distinguished himself, nor yet the personal traits which helped to win him the well-nigh universal admiration and affection of all who knew him; some of these traits are reflected in his writings. If his too brief life had been cut off shortly before its last decade, he would have died without the slightest contact with Indian culture. Yet he would still have held a secure position, and a not unimportant one, among the notable Englishmen of his time.

He had, to begin with, a phenomenal gift for the practical acquisition of languages, partly due to an extraordinary memory. He himself considered that he knew twenty-eight languages well enough to use original documents in them. Since his modesty impressed several independent observers ("Jones teach me modesty—and Greek," wrote Dr. Barnard, in assigning educative functions to all the chief members of Samuel Johnson's Literary Club), we may safely rely on his list. He rated himself best in English, Latin, French, Italian, Greek, Arabic,

Persian and Sanskrit. Most of these eight languages, we know from other sources, he not only read easily, but wrote and spoke with fluency and grace.

But, as Bernard Shaw suggests in *Major Barbara,* a head-waiter sometimes speaks many languages. Jones had also the very different gifts of a linguistic scientist. Famous among scholars is the following passage, from a presidential address to the "Asiatick Society" delivered February 2, 1786:—

The *Sanscrit* language, whatever be its antiquity, is of a wonderful structure; more perfect than the *Greek,* more copious than the *Latin,* and more exquisitely refined than either, yet bearing to both of them a stronger affinity, both in the roots of verbs and in the forms of grammar, than could possibly have been produced by accident; so strong indeed, that no philologer could examine them all three, without believing them to have sprung from some common source, which, perhaps, no longer exists: there is a similar reason, though not quite so forcible, for supposing that both the *Gothick* and the *Celtick,* though blended with a very different idiom, had the same origin with the *Sanscrit;* and the old *Persian* might be added to the same family.

Here we have the first known printed statement of the fundamental postulate of Indo-European comparative grammar; more than that, of comparative linguistics as a whole. That languages often resemble each other is obvious enough. Even the specific fact that Sanskrit resembles Greek and Latin had been seen before. But no one before Jones had drawn the inference that these resemblances must be explained by the assumption of common descent from a hypothetical earlier language "which, perhaps, no longer exists." At this moment modern comparative grammar was born.

He had landed in India in September 1783, to take up his duties as judge of the High Court of Calcutta, and had almost immediately organized an "Asiatick Society," which later became the Asiatic Society of Bengal. Its first meeting was held on January 15, 1784. Jones became its first President, and held this office for the rest of his life.

But not until August or September, 1785, did he begin to study Sanskrit. This delay was not due to lack of interest, but partly to pressure of official duties, partly to ill health. The climate was hard on him from the first, and he was confined to his bed for a good part of the summer of 1784, his first "long vacation."

Two considerations drew him to Sanskrit. As a judge, in cases involving Hindus, he had to follow Hindu law, the original sources of which were entirely in Sanskrit. This left him at the mercy of translators and interpreters. And secondly (to quote his biographer), he knew that all attempts to explore the religion or literature of India, through any other medium than a knowledge of the Sanscrit, must be imperfect and unsatisfactory....As a

lawyer, he knew the value and importance of original documents and records, and as a scholar and man of science, he disdained the idea of amusing the learned world, with secondary information... when he had the means of access to the original sources.

It was a manuscript of Manu's law-book, the *Mānava Dharmaśāstra*, sent him from Benares, that finally made the call of Sanskrit irresistible; it combined both forces of attraction. Once started, he drove ahead with characteristic energy, getting up before dawn to spend an hour on Sanskrit before his judicial duties absorbed him; for, as he complained in 1785, "at Calcutta my mornings are never my own, and I cannot study at night without endangering my health."

Since he died on April 27, 1794, all that he learned and accomplished in Sanskrit fell into a period of less than nine years: years, moreover, in which he was conscientiously fulfilling his official duties as judge, and in which Sanskrit was not his only avocation. It has been truly said that Colebrooke, rather than Jones, was the first professional Sanskrit philologist. But few professors of Sanskrit, I imagine, can have done so much in such a short time, working under comparable handicaps.

He was the first to translate into a European language the *Śakuntalā*, the greatest Sanskrit drama; the *Gītagovinda*, one of the best-known lyric poems in the language; and the *Mānava Dharmaśāstra*, the most famous of Sanskrit law-books. His vigorous and exalted English style helped to make his renderings popular in Europe. His *Śakuntalā* was quickly translated into German and other Continental European languages; it aroused the unbounded admiration of Goethe and Herder. His Manu remained the standard translation for nearly a hundred years, being superseded only by Bühler's rendering in the Sacred Books of the East (1886). And Bühler says that he used it "carefully"; it was the only complete translation which received that compliment from this eminent German scholar.

He also translated the *Hitopadeśa*, and identified it as the original of the "fables of Pilpay." Here he was not quite right, but not far wrong. Today we know that it was a now lost version of the *Pañcatantra* (of which the *Hitopadeśa* is in part a late reworking) which, through a sixth-century Pahlavi translation, became the ancestor of "Pilpay." The *Hitopadeśa* was first translated by Charles Wilkins; Jones's version appeared only after his death.

He explored many other fields of Sanskrit and Indian culture, and published contributions to not a few of them, such as botany, music, the game of chess, astronomy and chronology. He was the first European to print the original text of any Sanskrit work (the *Ṛtusaṃhāra*, attributed to Kālidāsa). He read "with great attention," and with the help of a pandit, Śankara's commentary on the *Vedānta Sūtras*,

and expressed enthusiastic admiration for it; he noticed resemblances between its doctrines and those of certain Greek and English philosophers.

Before coming to India, he was already famous in other intellectual fields. Samuel Johnson is said to have called him "one of the most enlightened of the sons of men." He wrote a Persian grammar, translated extensively from Persian and Arabic, and wrote essays on the literature of those languages; even before he knew any Sanskrit he ranked as the leading Orientalist of England. His standing as a legal scholar was established by an "Essay on the law of bailments," of which the American Justice Story wrote in 1817 that if he had never written anything else, "he would have left a name unrivalled in the common law for philosophical accuracy, elegant learning, and finished analysis." Everything that his brilliant mind touched seemed to turn to gold.

He was, for his day, an advanced democrat, something of a "radical." His outspoken sympathy with the American colonists in their struggle for independence kept him out of the Calcutta judgeship for five years, until the war was over. He preached the Jeffersonian doctrine that all power and responsibility must rest ultimately with the people. And, unlike some who preach that doctrine, he practised it in his life. He fiercely attacked the slave-trade, and delivered blistering polemics against those of his countrymen who profited by it. One who knew him well testified that "his dependents were treated by him as friends." His attitude towards the people of India was quite different from that of many Westerners, of his own and later times. He not only appreciated and admired their historic culture, but showed in his personal relations with them, as with all other men, that—as he wrote in an epitaph designed for himself—he "thought none below him, but the base and unjust; none above him, but the wise and virtuous." The pandits who had assisted him wept openly at a public meeting held after his death.

On his character and behaviour, in public and in private, I can not do better than quote the words of his successor as President of the "Asiatick Society," at a memorial meeting :—

To you who knew him, it cannot be necessary for me to expatiate on the independence of his integrity, his humanity, probity, or benevolence, which every living creature participated; on the affability of his conversation and manners, or his modest unassuming deportment; nor need I remark, that he was totally free from pedantry, as well as from arrogance and self sufficiency which sometimes accompany and disgrace the greatest abilities; his presence was the delight of every society, which his conversation exhilarated and improved, and the public have not only to lament the loss of his talents and abilities, but that of his example.

It is true that one expects, and

tends to discount, flattering remarks about the dead on such occasions. But there is so much evidence of similar opinions held by others, that in this case we cannot doubt that the tribute was sincere, and was accepted by the audience as deserved. The same Justice Story (cited above), who wrote not from personal knowledge but from common repute, called him "a man, of whom it is difficult to say, which is most worthy of admiration, the splendour of his genius, the rareness and extent of his acquirements, or the unspotted purity of his life....Even cold and cautious as is the habit, if not the structure, of a professional mind, it is impossible to suppress enthusiasm, when we contemplate such a man." There was nothing hesitant or diffident about his expressions of his opinions, on politics or other subjects. But some of those who differed with him testified to their admiration, respect, and even love of "his benevolence, his genius, his learning, and his integrity," to quote one such witness. One feels that if he had any enemies, they must have been enemies of mankind.

FRANKLIN EDGERTON

NEGRO EDUCATION

If nothing else can bring home to Southerners in the U. S. A. the folly of segregation in education, the high cost of maintaining it may do so. The Supreme Court decided, in December 1938, against the University of Missouri which had refused a Negro admission to its law school. It affirmed the equality of equal rights to the enjoyment of a privilege set up by the State for white law students and declared that "the payment of tuition fees in another State did not remove the discrimination." This decision meant that all the seventeen States maintaining segregated schools must, when challenged by a single request, offer equal facilities to Negroes even at the graduate and professional level. Missouri has set up a Law School and a School of Journalism in connection with its Lincoln University for Negroes. The students are few and the expense to the taxpayer is high. In addition, the State is still paying $50,000 a year in out-of-State tuition for its Negroes who might at any time demand instead a School of Medicine, a School of Engineering or a School of Mines in their own State.

The real tragedy of the situation, which Prof. R. I. Brigham describes in the May *Survey Graphic* is, as he points out, that

> here we have people going to extreme lengths —educationally, socially, and financially—to uphold a principle that runs counter to the religion and to the political philosophy they profess.

THE ULTIMATE REALITY

A MUSLIM SAINT'S VIEW

[While Sunnite Muslims in general do not share the veneration in which **Mr. A. G. Chagla,** like the Shiahs generally, holds Ali ben Abu Talib, the Prophet's son-in-law and the Fourth Caliph of Islam, all must recognise the loftiness of thought in the discourse ascribed to Ali which is presented here. Students of Hinduism, as Mr. Chagla suggests, and of other religions also, will find parallels to their own concepts in this discourse, as they must have done in the noble *Maxims of Ali,* published a few years ago by the Oxford University Press.—ED.]

Ali, the son of Abu Talib, was not only the cousin of the Prophet Mohammad, but his son-in-law as well. He was married to the Prophet's daughter Fatima, from which union the Syeds of today are descended. In fact the orphan-boy Mohammad was reared by Ali's father and Ali was the first person to believe in the Unity of God taught by the Arabian Prophet.

Mohammad often used to say: "If I am the City of Knowledge, Ali is its Gate." That shows the high esteem with which Mohammad regarded the intellectual and spiritual perception of Ali. The Iranians and many other Muslims believe Ali to be the only rightful heir to the spiritual and temporal heritage of Mohammad. In the domain of spiritual authority an important section of *Sufis,* the mystics of Islam, trace their spiritual descent from Ali, who is said to have received instruction in the deeper aspects of religious thought from the Prophet himself.

There were many sides to the character of this versatile man and erudite scholar, probably the first true scholar of Islam. He was variously called the "Friend of God," the "Lion of God," and by other appellations. The great Maulana Rumi, the author of the famous *Mathnavi,* waxes eloquent when speaking of the qualities of Ali. It is significant that the very first compilation of the Quran, the inspired sayings of the Prophet, was made by Ali.

After the demise of the Prophet, Ali chose to retire from active political life, giving his entire time to study. It was near the end of his days that Ali was once again forced into active political life by popular clamour, only to die by the sword of the assassin in the mosque at Kufa (Iraq) while prostrated in prayer.

His many and varied Discourses have been collected and published under the general title *Nahjul Balaghat,* a work which has appeared several times in the original and in translations, with and without commentaries. In recent times, Sheikh Muhammad Abdu, the last

Grand Mufti and Rector of the great Azhar University, is outstanding among the editors and commentators on the works of Ali. This is the more remarkable since Sheikh Abdu was not a spiritual follower of Ali.

The extremely short discourse of Ali on the Unity and the Uniqueness of God, given here, may well be regarded as a brief though fruitful, portentous and significant commentary on the shortest chapter (*sura*) in the Quran, which the Muslim repeats five times daily in his prayers. This chapter is entitled *Al-Ikhlas*, and reads :—

In the Name of God, the Beneficent, the Merciful.

Say : He, God, is One. God is He on Whom all depend. He begets not, nor is He begotten ; and none is like Him.

It would be interesting—and thought-provoking—to compare the ultra-modern " scientific " and metaphysical conceptions of the Ultimate Reality with this eloquent, though terse, *sura* of the Quran and also with the Discourse on the same subject by one who was called, thirteen centuries ago, " the Gateway of the City of Knowledge. " For instance, Professor Whitehead's view, expressed in his lecture on " God " in his famous *Science and the Modern World*, is worthy of being considered in the light of Ali's short discourse given here.

It is significant that modern scientific and metaphysical thought is now breaking through its centuries-old shackles and, by its own methods, is tending to arrive at conclusions which greater and purer minds have already arrived at by a different and more vital mode of cognition. It seems well within the region of possibility that the Truth discerned by the supersensory consciousness commonly called prophetic inspiration, corroborated by true mystic thought the world over throughout the centuries, should now come to be upheld by " scientific " thought, operating on the plane of discursive reason and intellectual apprehension of the spatio-temporal continuum.

Only when scientific thought is able to comprehend Truth as a whole, indivisible and unique, will religion and science, ethics and æsthetics, be fully reconciled and the true and the " straight path " be found. Then, indeed, the prophecy of the Quran for the " high ends " of man would be nearer to fulfilment.

The following paraphrase of the discourse of Ali is based on various translations by acknowledged scholars. Among these may be mentioned the literal, and therefore necessarily unidiomatic translation by Rasheed Turabi. The presentation is entirely my own. The words in parentheses are merely explanatory and have been inserted to amplify in English the sense and the significance of the original Arabic.

Students of various Hindu systems of philosophical thought, especially the votaries of Advaita, will find much in this short discourse on the Ultimate Reality which is thought-

provoking and more or less in consonance with their own thought :—

He who considers (and comes to the erroneous conclusion that) *the qualities and attributes of God* (are something) *apart* (and separable) *from His* (unique) *existence* (and Being), (such a man) *is not* (truly) *a unitarian* (and a believer in the undoubted Unity of God).

(He) *who tries to understand Him through examples and analogies misses* (the right conception of Him, and so misses) *Him* (entirely).

One who (attributes corporeality to Him, and therefore) *points towards* (Him), *or* (even) *imagines Him,* (such a one virtually) *denies His Divine* (and unique) *Unity.*

Every known (cognisable and conceivable) *thing is, in its own self* (and by its very inherent nature) *a creation* (something which has been created by a Creator); *and all existing* (things and all those things that have an actual or a potential being) *are dependent* (for their being) *on a cause other than* (and beyond) *their* (own) *selves.*

(God), *the Self-Existing, does not depend for his Being on any external cause; He is* (by Himself) *an Artificer* (but) *without* (any dependence on) *implements;* (He is) *the Ordainer of predestination* (in a unique and inimitable manner) *without* (first necessarily engaging in careful consideration of all the *pros* and *cons,* because for Him, the Unique Being that He is, there is no need to first engage in any) *deliberation.*

(He is) *ever rich, but not through gain* (He does not become "more" or "less").

Transcending time, space and instrumentality (of cause and effect), *He* (eternally) *existed before existence* (itself was created) *and*

(He) *was present* (everywhere and at all times) *before the* (very) *beginning of* (spatio-temporal) *beginnings* (of things that have a being).

He (it is who) *created the* (various senses and) *organs of perception which* (is a definite proof and clearly) *shows that His* (Divine) *perception* (is unique and) *is independent of all such* (sensory) *requirements.*

(The existence of the quality of) *Contrast in* (created) *things shows that He* (the Uncreated, the One above and beyond creation) *has no contrast* (inherent in his nature; nor does He need any).

(Also, the quality of) *similarity* (is to be found only) *in* (created) *things* (which clearly) *shows* (that) *He* (with Whom none can be compared) *has no similar* (nor any need of similarity).

(It was by Him that) *Light was made the opposite of Darkness, Heat of Cold, Clarity of Ambiguity, Inertia of Motion.* (It is He, Allah, Who is) *the Attractor of the Unlike; Repulser of the Like; Uniter of the distant-placed* (and) *Separator of the near-placed* (things in creation).

He is not limited (or limitable) *by* (any) *limit* (whatsoever—whether the limit be towards "near-ness" or "far-ness," "more-ness" or "less-ness," for He transcends all limitations), *nor* (is He therefore) *countable by a unit!*

A. G. CHAGLA

THANKFULNESS

[**Miss Elizabeth Cross's** fundamentally sane and robust attitude to life is reinvigorating. To appreciate the little joys that come our way and to refuse to dwell upon our handicaps is not hedonism but sound common-sense and good mental hygiene also, cutting off the host of psycho-somatic ills at their root. " Happiness, " wrote the wise Manu, " has contentment for its root. " And graciousness—for which Miss Cross also pleads—when it is from the heart, adds beauty to the humblest gift or gesture, redeeming charity from condescension and gratitude from inarticulate embarrassment.—ED.]

Now that religion (in the Western world) is somewhat out of fashion, the old-fashioned virtues become neglected and forgotten. One of these, and perhaps one of the most gracious, was that of thankfulness.

And what, a worn and war-weary world may ask, is there to be thankful about ? The answer to that is, read your history. For, so far as we can discover, there never has been a time when " things " haven't been sad and horrible and alarming and when all the energies of human beings haven't been needed to overcome them. No, in spite of it all, and in spite of the alarming things to come, there still is much to be thankful for.

" Count your blessings, count them one by one, " our nurse used to sing in a voice distressingly out of key. She counted her blessings industriously, although she had no Social Security, no regulated working hours and, no young man. Perhaps the fact that she had a blind sister kept her more acutely aware that she herself had something very real to be thankful about, the gift of sight. What is more, she was perfectly healthy, enjoyed her work and was too busy to worry about the evils of the world.

It is so simple, so unoriginal, so fundamental that it is considered hardly very bright or intelligent to point it out, but the fact remains that except for our dark moments, our darker hours, or those inevitable patches of tragedy that mark every human life, we must, if we are honest, admit that things could be a very great deal worse. It is useless to argue that we can't be happy because so many other people are miserable, starving or in trouble. It is also hypocritical to try to salve your conscience by joining them in a literary, academic grief instead of giving some time and effort to helping them. It is, perhaps, worth noting that often the most tranquil and happy souls are those who are devoting their lives to working for others in most heart-breaking circumstances. They do not say, with false sensitiveness, " Oh, I can't bear to think of the poor things ! " but instead go all out to alter and ameliorate conditions.

Agreeing, therefore, that sympathy

does not require this false misery and that by adding unnecessary grief to that which is inevitable we do no good to others and harm to ourselves, we may just as well be thankful for present blessings. Another practical consideration which has a philosophical effect is that the happier we can contrive to be the more likely we are to work constructively for the happiness of others. To continue passing on Nurse's platitudes, "A soft answer turneth away wrath," and, if you happen to have argued yourself into a good humour, you are more likely to produce the soft answer that is so necessary today !

Therefore start, in a good old-fashioned way to count your blessings. Instead of concentrating on your bad legs or your liver and the other disadvantages of civilisation, just remember that you aren't blind, or deaf or incapable of using your nose. If, on the other hand, you have some serious handicap it is more than likely that you are aware of the many compensations of life.

Those who can develop a greater sensitiveness to the wonders around them, who can appreciate the complexity and the diversity of nature, and so gain in interest every day, are proof against another deadly sin, that of boredom. It is sad to think that with the growth of "civilised" and city life so many of us have lost our sense of wonder and are incapable of enjoying a little leisure in watching animals or plants. The pendulum is swinging back again, however, and countless thousands are growing more and more discontented with their city life and are willing to embrace a life of labour if it can get them in touch with the fundamentals of air, water and earth.

Another aspect of this question of thankfulness and one which is of almost equal importance, is to train ourselves into a better and more gracious attitude towards our fellow beings. So many of us are quite uncouth when it comes to expressing thanks for favours received or for kindness. It is not that we fail to appreciate the services or the gifts, but so often there seems a lack of warmth, an incapacity to "say 'thank-you'" nicely, as we were taught when children. This fault is, of course, more obvious among the English, perhaps owing to their habitual reserve, and it has, also, something to do with class consciousness.

This horrible feeling of social inequality so often makes people tongue-tied, with the poor and proud refusing to show gratitude to those they feel more favoured than themselves, while the rich feel embarrassed when receiving gifts from their poor relations. All this, happily, seems non-existent in the small country hamlet where I live. Everyone gives and receives very freely, with no false pride or awkward feeling. Flowers, vegetables and all kinds of seeds are offered, and the whole atmosphere is pleasant and self-respecting. This is how it should be, and we must also do our best to cultivate a gracious way towards

all with whom we come into contact, concentrating on the fact that they are all human brothers and have difficulties to contend with. So often our attitude has been wrong, and this has embittered many in different types of work, so that it is now doubly necessary to break down the barrier of reserve and suspicion. The cynic may say that good service in hotels, shops and other places can be obtained only by a heavy tip, or that willing service is merely looking to the tip to come. Those of us who have done many kinds of work know how untrue this is, and how glad we are to help those who need us, and happy to do so if we are appreciated. The under-payment of many workers certainly makes the tip greatly needed, but even here we all feel happier when a tip is given kindly and with real appreciation, rather than tossed as to an inferior.

Finally, how many of us would, truly, rather be dead than alive? That is the test. And if, on consideration, you are choosing life (as we all do, in spite of our moments of despair) there must indeed be something well worth while about it. This worth-while life, this life of so many possibilities, is it not something to be thankful for?

ELIZABETH CROSS

GERMAN ART TREASURES

The liberal democracies are no more immune to folly and no less liable to slip into wrong action than countries under other forms of government, but the public conscience in a democracy is more sensitive or at least more vocal. The Nazis' looting of art treasures was abhorrent to foreigners everywhere but it is not generally known that, according to a United Press despatch, the permanent collection of the Kaiser Friedrich Deutsches Museum in Berlin was in turn despoiled of 200 masterpieces, which were taken to the U. S. A. last December and stored in vaults of the National Gallery of Art. The collection includes numerous paintings by Rembrandt, Raphael, Titian and Rubens. It is heartening news that ninety-five American art authorities have passed a resolution urging the immediate return of the masterpieces to Germany and the cancellation of any plans that may have been made to exhibit the paintings in America. Whether the paintings are held in "protective custody" or as part of the reparations payments, we hope that the force of public opinion will insure the implementing of the resolution as a matter not only of American but also of the Allies' honour.

THE CONCEPT OF CAUSALITY IN INDIAN PHILOSOPHY

[In this article **Swami Jagadiswarananda** of the Ramakrishna-Vivekananda Mission puts forward the concept of Causality according to Vedanta, the school of thought which is nearest to the Esoteric Philosophy. The latter also teaches the existence of a realm above the objective, a realm beyond Causality, three-dimensional Space, and Time. It is that of the One Reality where past, present and future merge in the Eternal Now. It is indescribable in human language, but man's intuitive perception can sense the existence of that Absolute Be-ness.—ED.]

The problem of Causality has engaged the serious attention of modern scientists and philosophers alike. Causality is one of the most important topics of modern thought; hence it is high time that the contributions of Indian philosophy to the solution of this problem should be put forward clearly.

The philosophy of the modern West is largely the product of the laboratory; many of the leading philosophers are distinguished men of science. A few years ago, doubt was thrown on the formerly generally accepted proposition of the universal validity of causality. The "principle of indeterminacy" was formulated in 1927 and statistical probability was offered as a substitute for exact cause and effect in the behaviour of units in a mass, *e. g.*, in atomic physics. Some of the greatest scientist-philosophers, however, like Professors Max Planck, father of the revolutionary quantum theory, and Albert Einstein, still ascribed the inability to predict individual reactions to the scientists' incomplete knowledge of the causes at work. The position of the Western leaders of thought in science and philosophy in recent years is definitely favourable to the admission that there is more in the universe than man's senses can perceive, and that the unperceived no less than the perceptible may be assumed to be governed by the law of cause and effect. Professor Planck, for example, finds it quite conceivable that there may be beings intellectually as far above us as man is above the protozoa. Their perception of causal relationships would naturally be far deeper than our own, but even with the data now possessed by science he is able to declare :—

> I have not been able to find the slightest reason, up to now, which would force us to give up the assumption of a strictly law-governed universe, whether it is a matter of trying to discover the nature of the physical, or the spiritual, forces around us.

Unlike philosophy, which enquires into the First Cause, physics is concerned with secondary causes of

things. The cause, as science conceives it, is adequate, precedent, and invariable to the effect. The production of an effect requires the copresence of certain conditions and the conjunction of several factors. When two atoms of hydrogen combine with one atom of oxygen, and an electric spark passing between the atoms joins them, an effect is produced known as a drop of water. This scientific conception of the cause is similar to the view of Asat-Karyavād held by the Naiyayika-Vaishesika school of Indian philosophy. It is only a surface view of causality.

But further analysis will show that what science regards as the cause is not equivalent to the effect, but only approximates it. Careful scrutiny reveals that any effect is greater than the cause or, in other words, that the cause is somewhat less than the effect. Liquidity, the attribute of water, is not found in any of the constituent factors of the cause, such as Hydrogen, Oxygen or even the electric spark. We cannot deny that the heterogeneous come out of the homogeneous and that only a difference in number and arrangement of atoms is responsible for the enormous qualitative divergences. For example, there are in helium two protons and two neutrons in its nucleus and two electrons outside; and again in lithium there are three such protons and neutrons in its nucleus, and three electrons outside. Here we find that, though helium and lithium are composed of protons, electrons and neutrons, yet they have divergent qualities.

Unable to explain the additional element in the effect, modern physics overlooks it as almost insignificant and wholly negligible for all practical purposes. The additional element in the effect becomes more evident in the organic world, where the change from cause to effect is known as evolution and not as causation. In living organisms the effect contains more new features than the cause. Hence a more comprehensive conception of causality is needed than the scientific one, which fails to supply us with a satisfactory notion. Such a view is offered by the Sat-Karya-Vad advanced by the Sankhya School of Indian philosophy. According to this view, the effect is fully contained in the cause; or, in other words, what remains latent in the cause becomes patent in the effect. It may be properly inferred from the new features found in the effect in the organic world that they were latent in the cause. Cause and effect are successively subtle and gross states of one and the same thing. The combination of elements that produces a thing seems to be more intelligent than inert. The red blood-corpuscles seem to know that they have to pass through the lungs in order to gather oxygen for revitalisation and purification. The electrons know very well how to revolve round the proton at the exact distance in order to maintain stable equilibrium.

But even this dynamic conception

of Causality is not enough to offer an adequate solution of the problem. We have to dive deeper to seek the Final Cause. The Second theory removes, no doubt, to some extent the inadequacy that lurks in the first; but it cannot account for the transition from latency to patency. This most intricate problem is explained when we go to the Idea. It is the Idea of the Absolute which is the Final Cause and the actual agent. All activities belong to the Idea which is the genuine creator and spontaneous expression of the Absolute.

There is no succession or time-interval between the Absolute and the creative Idea. The Idea is the general background of expression, hence it escapes our notice. The senses can see only the particular, not the general, the Universal, which is perceived by pure Reason. A necklace is the solidification of the idea that is in the mind of the goldsmith, and a beautiful picture is the materialisation of the creative thought of the painter. A song is the expression of the musician's idea, as a poem is of the poet's. The Idea is the mental antecedent, and the object is the material consequent. The idea creates spontaneously and freely. It might have taken other directions, but it has chosen this particular line. No reason can be assigned to, and no reason is necessary to explain, this particularisation.

That the Absolute is the final seat of all causes is the view of Vivartavâda as held by the Vedanta school of Indian philosophy. We may arrive at this stand-point in this way. The former two conceptions of Causality admit that effect succeeds cause. This succession involves an interval of time which is an important factor in the production or evolution of effect. Time is the great factor that in the second divides things into antecedents and consequents, causes and effects. When the time-interval between cause and effect in the second theory is annihilated, the effect is identical with the cause. The cause and effect then become complementary and relative notions. They live and die together. This ultimately means that they lose their meaning in the Absolute.

The Absolute is beyond Time, Space and Causality. Transcendence of the Absolute means absence of simultaneity and succession. Hence the Absolute cannot be designated as the Cause in the strict sense of the term. Though It is eternal, It expresses itself through temporal processes. In the Absolute there is no distinction of before or after, here or there. It is above all relativity. All effects are there already in the Absolute. On ultimate analysis the whole realm of empirical or phenomenal existence is to be regarded as the effect and the Final Cause is not to be found in it but beyond it in the Absolute, where the infinite regress of the process of explanation stops. In it the effect is to be understood as nothing but a Vivarta or magical change or

illusory appearance. The effect is not so much resultant or emergent as apparent.

This is the widest or the most comprehensive view of Causality according to Indian philosophy. It is the stand-point of Absolute Knowledge, or highest intuition. There is no illustration in this world of relativity that can fully describe all the aspects of the relation between the Absolute and the Universe. The freedom of the Absolute has its faint appearance in crude matter as, for example, the mass of .001 mgm. being allowed to stray 1/5000 m.m. in a thousand years. Modern physics, as mentioned above, has noticed this apparent indeterminacy of matter.

The three conceptions of Causality described above according to Indian philosophy represent the three different stages in the ascending scale of knowledge and involve no contradiction of one another. The scientific conception embodies the empirical truth of a superficial view of things from the material plane, or the inorganic world. The second view, which is more comprehensive, is true in the organic world and the third is true from the plane of the Absolute. There is no philosophical contradiction in this truth that there are different orders of Reality; for the same Reality may appear different from different stand-points. The same day may be hot in Delhi, but cold in Darjeeling. The stick which looks straight on land seems bent when a portion of it is under water. The terrain which appears rough from the plains seems quite level from the mountain-top. The star, to the physical eye, is a tiny thing but to the telescopic vision it is of vast magnitude. That strict mechanism in the phenomenon is quite consistent with noumenal freedom is the essence of the philosophy of Sankar. Sankar is perfectly at ease when he declares that, though Brahman is above all determinism, still it is the ground of the world of necessity and causal determinism. Order and system require a Perfect Principle behind for their explanation. Causality does exist in the phenomena, but it is absent in the noumena.

SWAMI JAGADISWARANANDA

BERNARD SHAW AT NINETY

[Among the several books of **Mr. John Stewart Collis,** philosopher and critic, is *Shaw*, a critical study, published in 1925. Mr. Collis has found Mr. Shaw an enigma of perennial interest. In THE ARYAN PATH for August 1943 he reviewed Hesketh Pearson's *Bernard Shaw : His Life and Personality*, under the caption " A Little More Than Saint, and Less Than Sage. " In our April 1944 issue he wrote on " Religious Problems in the Plays of Bernard Shaw " and in April 1945 he reviewed Shaw's own "Primer of Citizenship" : *Everybody's Political What's What.* In that review he expressed his hope that Mr. Shaw would yet give us an autobiography and his reluctant conviction that he never would. The interview reported in this article shows that conviction to have been only too well founded and Mr. Collis tells us why we must give up the hope of that " most entertaining and most readable book. "—ED.]

Bernard Shaw reached his ninetieth birthday on July 26th. He has had a long run for his money. What is the secret of his great success and of his long life ? The answer is Self-discipline.

This may sound rather a banal half-truth. That it is one of his secrets I have no doubt whatever. I felt all the more convinced of it when I called upon him the other day at his flat in Whitehall Court, and after a lapse of eleven years looked again closely into that remarkable face.

The face and figure are so overwhelmingly Irish. I have often seen a similar figure and countenance in Ireland. Many a beggar on a desolate road looks just like the Bernard Shaw who might have been but was not. The same face—thin and high. The same triangular-set eyes, one misty and the other clear, one hard and the other soft, one kind and the other crafty, one sane and the other mad. And the same nose. With what ease could Shaw's nose have become bulbous and red with drink !

Every Irishman feels himself to be the playground of two mighty opposites within him : the spirit of inertia and the spirit of hard work, the spirit of day-dreaming and the spirit of realism. A fine harmony can be made from this tension. Shaw was afraid of the " twilight " strain and fled to London, and for twenty years never went a step further afield than Putney Bridge.

That fear is the fundamental explanation of his asceticism. It was all or nothing. He had to take himself in hand properly or not at all. So he became a terrific abstainer from aids to relaxation and happiness. His only happiness has been hard work. " I never put off attending a political meeting or finishing a piece of work to spend a gallant evening with a lady, " he has said. He has dropped many similar remarks.

But he has merely dropped them by the way. He is really very secretive. He tells us little about

himself. He refuses us the most interesting book he could possibly write now—his autobiography.

When I called on him I put the question, "Why do you not write your autobiography now?"

"I can never remember anything for more than about ten minutes," he said.

A mere evasion, of course. Memory is stored-up knowledge, and there is nothing to prevent him from dipping into his storehouse. *Everybody's Political What's What* is tantalisingly crammed with autobiographical dippings. Only fragments of what could be drawn on.

So I put the question again—"In your own particular vein," I said, "as a narrator of incidents and a describer of queer people you have known, your Comic Muse is at its best. You have not used half your material. You have been content to throw down here and there gems of autobiographical incident. Is it too immense a job to do the thing on a large scale now?"

"I have written as much autobiography as is needed," he replied, "partly in prefaces and the like, partly on the proof-sheets of my biographers."

But that is no answer at all. He may have written himself out in other fields, but not in this. There is a big difference between what can be said in a biography and what can be said in an autobiography. Not one-tenth of what we want to know about Shaw's early life has been told—not to mention those priceless objective descriptions of others which he could give us if he chose, and which always make autobiography especially fascinating.

The real answer is that he lacks final personal vanity. Also he has nothing to work off his chest. He has always been without personal anger, rancour, bitterness, or malice. The behaviour of people, even when he has been personally involved, has always been regarded by him in terms of natural history rather than as something to become morally indignant about. Human beings were to him natural phenomena which one should not wish to judge or dream of feeling hurt by, any more than one feels inclined to judge a giraffe or feel insulted by an ass. Most people are too unhappy to be kind. Shaw was always too gay internally to be unkind. That is what George Russell meant when he said that Shaw was "the last saint sent out from Ireland to save the world." Perhaps for such a person there is no stimulus to write an autobiography.

For many years it used to be the fashion to say that Shaw was an arch self-advertiser, always talking about himself. "He keeps himself before the public." As a matter of business perhaps. It was all platform stuff. He was careful not to reveal much of himself, and never to wear his heart upon his sleeve (which goes down well in England). For true self-revelation we must turn to his Keegan and to his Cæsar. We get hints too from his remarks about

cruelty to animals and to prisoners.

To quote Russell again, he used to say that if ever there was an angel in human form it was Bernard Shaw, that no man he had ever known "was more of a suffering, sensitive soul." We need not be surprised at this if we believe that true sensitiveness starts where "sensibility" leaves off, just as virtue starts where virtuousness leaves off, just as heroism starts where heroics leave off, just as religion starts where piousness leaves off, and temperament starts where temperamentals leave off. "Shaw surrounded himself with a brass band," said Russell, "and adopted the pseudonym of G.B.S."

When a man has reached the stage of being known by his initials, when familiarity has bred initials, then he may be said to have conquered his public. But there are drawbacks. Those letters G.B.S. recall to my mind a certain incident which has always seemed to me perfect as an illustration of a once popular view of Shaw, as well as being a good symbol of the ways of eye-witnesses all the world over.

I was talking with a friend in Dublin about Bernard Shaw. My companion inveighed against the man's colossal conceit. "I saw him at a hotel the other day," he said. "His car was outside on the drive, and, believe it or not, just above the index number he had actually put a plate on which was inscribed in large letters 'G.B.S.'!"

My friend had seen "G.B."—the letters that cars from Great Britain carry abroad. But he had expected to see, he had wished to see, "G. B. S." And so—like a true eye-witness—he saw it!

JOHN STEWART COLLIS

"SOCIAL DRINKING"

Popular in style of presentation as it is, "Social Drinking" by Robert V. Seliger, in the June issue of *Hygeia*, is devastating to the claims of the apologist for alcohol in moderation. Its appearance in a publication of the American Medical Association is significant. The cocktail as an appetiser is rated below exercise in the open air. The value of alcohol as food is rather slightingly dismissed. "Nor is alcohol considered a topflight medicine" or indispensable as a remedy for any specific ailment. The high cost of the habit in money is less important than its toll in accidents, driving and other. Even a cocktail or two lessens precision and weakens co-ordination. Alcohol in sufficient quantities ruins judgment and abolishes inhibitions, leading often to sex indiscretions. The warning is italicised that

> every alcoholic is supposed to have been at some time a social drinker. Therefore, social drinkers, plus their ancestry, plus early emotional hurts, plus situations, plus social pressure, may develop into chronic alcoholics. There is a gamble, no matter how small, that a social drinker may develop chronic alcoholism; while one who is a total abstainer cannot.

NEW BOOKS AND OLD

FROM PRIMITIVE TO CIVILISED SOCIETY *

Very often a reviewer of sociological books finds it his duty to point out that the author offers us too little meat and too much sauce, that his study would have given us more, if he had given us less in more concentrated doses. Such a criticism could not be applied to this thoughtful and stimulating work by Mr. and Mrs. Wilson, who combine an objective analysis of a given society which they thoroughly know, with a good deal of reflection on more general lines. On the contrary, one cannot help sometimes regretting that their book has not 300 pages instead of the actual 175. For its seven chapters, whilst mainly discussing the changes which primitive Central African society underwent in its various fields through the impact of European civilization, also contain the fundamentals of a general theory of culture and social structure. The latter is interesting, but somewhat apodeictic and needs more elaboration, partly by way of a few detailed illustrations, partly by a critical discussion of other theories.

The book is the fruit of official work in Tanganyika, Nyasaland and Northern Rhodesia. Unfortunately, before it could appear in print, Mr. Godfrey Wilson, who was formerly a Director of the Rhodes-Livingstone Institute in Northern Rhodesia, died on active service.

The authors, rightly, are convinced that the function of sociology is the comparative analytical study of the various aspects of society, such as the economic, the political, the techno-scientific and the religious. They first describe the change from primitive to civilized society in Central Africa as in the economic field: there a mainly local, self-sufficient economy, based on subsistence agriculture or subsistence pastoralism with the addition of a few crafts, turned into a highly differentiated, rapidly accumulating richer economy, forming part of a world organization, based on regular import and export. In the political field a number of small, locally decentralized organizations, the political authority of which was closely linked with religious status and with personal wealth, changed gradually into an enormous centralized organization, in which political authority is more separated from economic or religious prestige. In the sphere of knowledge and technical ability the change was no less marked: formerly there existed very small language areas and mutual understanding was confined to a comparatively small number of people. Today, not only do nearly all the immigrants and many Africans speak English, but a kind of "kitchen Kaffir" forms also a bridge both between Europeans and Africans and between Africans of different tribes. The range of knowledge, formerly parochial and unspecialized, is now wider and modern schools, organized by missions and Governments, are to be found in many places. Finally, in

**The Analysis of Social Change: Based on Observations in Central Africa.* By GODFREY AND MONICA WILSON. (Cambridge University Press, London. 7*s*. 6*d*.)

the religious field, the deeply rooted belief in magic and witchcraft is receding and the realm of universal religions such as Islam and Christianity is spreading.

How are all these phenomena interrelated? What are their underlying causes? The authors argue that the most general objective characteristic in which societies differ is their scale; and the concepts of both increase of scale and unevenness of scale provide them with a key to a deeper analysis of the change from a primitive to a civilized structure. In comparing the scales of societies they compare the relative size of groups with relations of similar intensity.

> Modern Central African Society is larger in scale than those which preceded it, not only because more people are in conscious relations with each other, but also because the relations between Africans and the outside world, and between contemporary Africans and long-past generations, are more intense than they were.

The intensity of relations is different in the two types of society, as regards both continuity and social pressure. All societies value continuity, but the period over which it is valued is much more limited in primitive than in civilized society. Primitive traditions go back seldom more than ten or twelve generations, whereas civilized societies tend to say with Goethe:—

> He who is unable to give to himself an account of the last 2,000 years remains in the dark, inexperienced, condemned to live from day to day only.

Similarly the effect of social pressure, both through force of arms and through the effectiveness of law, is much less intense with primitive than with civilized communities. In a primitive society a man is influenced by the impact only of people living not very far away or of those not long dead. On the other hand, in civilized societies, the military weight of the Big Powers extends over the world, law is effective over wide areas and moral influence is exercised not only by the immediately preceding generations, but also by personalities who passed away long ago, such as Christ or Buddha or Mohammed.

The Nyakyusa valued co-operation as well as war within the group of neighbouring chiefdoms only. Marriage, too, was regarded as proper within the chiefdom and allowable with a partner in a neighbouring area, but it was not considered good to marry at a distance. Similarly, the spell of witchcraft, so powerful in primitive communities, was broken, if it came from outside the chiefdom.

Other criteria of the large-scale society are specialization, growing impersonality and greater social mobility. Mr. and Mrs. Wilson are particularly interesting on specialization, for they show its structure in the economic sphere as division of labour, in the religious field as religious variety and in the emotional field as romance, *i. e.*, "the fascination of the unfamiliar," a phenomenon largely exploited by modern publicity and propaganda. Specialization in all its many forms is, however, nothing absolute in itself, but ought to be complementary, thus indicating a type of society in which relative autonomy in the narrower relations goes together with subordination in the wider ones. In modern civilized society a village, a town, a trade union, a club are autonomous in their narrower relations, whereas their wider relations are controlled by a larger unit.

The structural change which Central Africa has undergone is vast indeed, but whilst it brought about a great increase in control of material environment, it proved partial and incomplete in other aspects. The development of wealth, knowledge and skill of the natives is still patchy and their belief in magic still general. Moreover, as the authors point out again and again, the new religious "inclusiveness" is still limited by nation, race and class. For instance, religion in Northern Rhodesia is sufficiently inclusive for Indian immigrants to be admitted and their property rights protected, so trade with them is possible, but race feeling against them is strong; thus this trade is restricted. The Central Africa of today is presented in this book as a kind of muddled half-way house. Owing to the clashes between different races there prevails what the Wilsons call "radical opposition," as "an opposition in the social structure to what that structure is to become." It is a disturbance of the equilibrium of society, affecting every social position, every law, every logical limitation and every convention.

In the economic field this disequilibrium shows itself primarily as conflict between the races over land and erosion, over wages, over the training and employment of Africans in skilled work. In Central Africa, even a simple disagreement over licensing laws, which might arise in any country, is exacerbated by the underlying radical opposition. Racial tension also makes itself felt in the mining areas as competition between European and African men for African women, and is aggravated by the fact that the better-paid Europeans can offer more than their African competitors. Lastly, in the social field this tension is increased by the ignorance of each other's languages and conventions. Moreover, many people are torn by conflicting loyalties and pressure-directions. Thus a European pastor in South Africa with racially mixed parishioners, even if he wishes to do so, cannot have easy and positive social relations with Africans and Europeans alike:—

> If he invites Africans to his house, the Europeans will feel that he is "letting down the prestige of the white man": if he fails to entertain Africans, some of them at least will think him a hypocrite. He is forced into behaviour which half his congregation finds immoral.

In the last chapter the authors discuss the practical implications of their analysis of social change for Central Africa. They plead for an honest attempt at religious inclusiveness instead of the white man's exclusive racial pride, as otherwise the increase in material relations will outrun the slow increase in other relations. They are not in favour of gradualism, but think that the existing rapid changes in the economic field should be accompanied by rapid changes in other fields, a process which can be eased through adult education in general and through the teaching of history in particular. For historical perspective helps to make people more adaptable. The present disequilibrium cannot continue indefinitely. Unless religious inclusiveness increases, material expansion must stop in due course. A sentence of universal validity in the age of the Atomic Bomb!

These are important points, brought forward with insight and precision, though the presentation is sometimes impaired by all-too-technical language. Though the authors argue rightly that racialism and racial superiority-feeling,

in whatever form they appear, are damaging to the shaping of a just and prosperous society, their parallels cannot always be dubbed felicitious. Thus the following assertion seems to me rather abortive :—

> Until 1939, Britain traded with Germany and eagerly studied her science and technique, but both groups valued national sovereignty more than international co-operation. National interest (so-called) came first and "cosmopolitan idealists" were despised. Consequently international law remained weak: it was only enforceable in so far as values were inclusive.

These sentences reveal a lack of historical judgment. For Britain did her utmost to avoid a war with Germany, even at the price of not rearming in time to call the bluff in 1936 of the German remilitarization of the Rhineland and thus to prevent the further growth of the cancer of the Nazi system. The fact that the League of Nations never included the U. S. A. and for many years did not include Soviet Russia, weakened the effectiveness of the Covenant of the League more than anything else. Britain perhaps showed a more genuine wish for international co-operation in general and for co-operation with Germany in particular than any other Big Power during the years between the wars. Though the British statesmen of that period made serious errors in their attitude towards Germany, it is against the evidence of the facts to argue that further British "appeasement" could have avoided the last war.

E. K. BRAMSTEDT

They Must Not Starve. By "POTIPHAR." (Victor Gollancz, Ltd., London. 3*s.* 6*d.*)

We are told that this book is the fruit of collaboration between a journalist and a man of science. It is obviously written from what is known as a Left-wing point of view, and is a plea for a world plan for increased food consumption and production, applied by a world authority on which all peoples would be represented. The real choice, in their rather naïve view, is between "a prosperous world run for the benefit of its people" and "exploitation by big business and finance of Britain and America." If their book had been published at a later time, the authors might have explained why Soviet Russia's grain stocks had not been disclosed, or why the Chairman of the Cereals Committee of the Combined Food Board should have found it necessary, at the official conference on European cereal supplies held in London on April 3rd, 1946, to put forward a recommendation by his Committee asking the Soviet Union to make available supplies to deficit countries, particularly those in Eastern Europe.

It would seem to many people that the facts of the world food situation are sufficiently serious, without importing political discussions into the discussion of the problem. It is conceivable that a good deal of the world's misery is due to the wide-spread belief inculcated by political and economic thought of a certain type that (to quote the words of this book) "Man is a political animal. Not because the political theorists say so, but because he has to live—or go under. And living in the twentieth century is a political as well as a social act." To the reviewer, this view of man as a "political animal" spells death, in its materialistic virus, to all hopes for the betterment of the world.

This being said, the work of "Potiphar" is an impressive survey of the position, so far as it was known at the time of publication. They do not leave India out of the general picture, and quote an investigation made in 1933 by the Indian Medical Service which showed that, in 40 per cent. of the villages, the population was too great in relation to the food supply. To meet world needs, they estimate the necessary expansion of the world's agricultural production as follows :—

Cereals : A 50 per cent. increase to meet the periodic famines and chronic undernourishment in areas such as India. Meat, fish, poultry : 100 per cent. increase. Milk, butter, cheese : 150 per cent. increase. Fruit and vegetables : Over 300 per cent. increase.

These are huge increases, and, of course, represent a long-term policy and a desideratum of world-peace ! The immediate problem has been set out in a British Government White Paper (Cmd. 6785) published on April 2nd, 1946. World shortage has been rendered infinitely more serious by an exceptional succession of droughts in many of the main producing areas during the current harvest year, following six years of war. In the East the gravity of the situation has been aggravated by an equally serious deficiency in the production of rice in the territories occupied by Japan. The statement makes it clear that the population of India is increasing at the rate of over 5,000,000 a year, and the development of food production is not keeping pace with this increase. India is a country of subsistence farmers producing mainly for their own consumption. Seventy per cent. of her population of some 410,000,000 are directly dependent on agriculture. Only the small surpluses of the millions of cultivators reach the market ; and, without imports from abroad, it is only to these surpluses that the authorities can look to feed the cities and the deficit areas.

Unfortunately, famine is not a new phenomenon in India. We know that between 1770 and 1900, for instance—130 years—twenty-two serious famines occurred, as well as recurring minor ones, on top of the continuous scarcity of which famine is only the pronounced expression. This kind of thing went unnoticed for the most part in the pre-World War II years. Now that lack of food has become a world problem, it is to be hoped that the United Nations Food and Agricultural Organisation will not allow any country to relax its concentration on finding true remedies. Sir John Boyd Orr, Director-General of this branch of the work of the United Nations, has declared that, even when the present crisis is passed, there will be many millions of human beings still suffering from malnutrition and famine. No one speaks with greater authority than he does on this subject.

PHILIP HOWELL

MEDICINE AND THE PROGRESS OF THOUGHT *

It is curious what a strong philosophical urge has been intertwined with the scientific endeavour of all ages. Whenever scientists have collected an overwhelming mass of facts, they themselves or the next generation have felt compelled to sublimate this dry, lifeless stuff into the greater order of universal laws or a new picture of the "world" which has looked so different in different centuries. They have transposed their accumulated experience into the realm of philosophy; from Aristotle, who united in his domineering personality both systematizer and philosopher, to Pascal, Kant, Ernst Mach and Eddington, we see everywhere the same tendency to grope for the actual meaning of what we have come to know by the other unceasing pursuit of mankind, the search for facts. Again and again the question is raised, what significance have these facts, against the background of the eternal problem of the destiny of man, the task and the aim of life? Dr. Clark-Kennedy's essay, which tries to relate the art of medicine to the progress of thought, in a sense belongs to these periodic attempts to find a path through the luxuriant jungle of unrelated scientific facts, to make opaque, amorphous matter translucent and crystallized by using the philosopher's stone.

In a historical introduction the author traces the swing of the pendulum from the equipoise of soul and body in the systems of Aristotle and his popularizer Galen to the dictatorships of the soul over the contemptible body in the Middle Ages; from there to the other extreme when the Renaissance, intoxicated by its achievements in the natural sciences, discarded the soul entirely and regarded the body as a self-contained machine, much as did the materialism of the nineteenth century. In between, some conception of a soul or of the significance of non-mechanistic forces flickers through the minor writings of Descartes and takes shape in Stahl's vitalism of the eighteenth century and finally in the neo-vitalism of Driesch, Haldane and others in the first decade of this century. Throughout this review of the past the author points out how little medical art or science has influenced the development of philosophical thought, notwithstanding the fundamental contributions of individual physicians such as Copernicus.

The last hundred years have seen, apart from Darwinism, Pavlov's pioneer work on conditioned reflexes, Freud's revolutionizing of psychology and the disappearance of the agelong antithesis between matter and energy; they have become different aspects of one reality, not unlike Spinoza's conception of body and soul. But one distinction has not yet ceased to exist, that between living and non-living things, although the viruses, responsible for many diseases, share characteristics of both realms.

The puzzling problem of heredity is clearly stated as being based on the structure of the genes which are carrying at the same time the hereditary qualities from generation to

**The Art of Medicine in Relation to the Progress of Thought.* By A. E. Clark-Kennedy, M. D., F. R. C. P. (Cambridge University Press, London. 2*s*.)

generation and the material on which the forces act which cause variations. Due to the specific structure of the genes, alterations of the germ plasma cannot be gradual; they must take the form of a "quantum jump," in the language of modern physicists, or of mutations as the biologists call it.

Disease, as understood today, is the result of incessant interactions between the genetically determined structure of body and mind on the one hand, and influences of the physical and psychological environment on the other. In this equation or power parallelogram, mind or consciousness, becoming increasingly important for the understanding of health and disease, remains a stumbling-block for every bio-philosopher. Are mind and consciousness products of the nervous system or manifestations of some force acting from without? Whatever they are, they decisively influence somatic processes, just as they are in turn continuously moulded by the physical condition of the body. Health, disease and duration of life, therefore, are dependent on the genetic (hereditary) equipment, on the use we make of this material or the way we exert our free-will and, finally, on our "environmental luck," which, according to Western scientists, is beyond the limits of our influence or control. It is remarkable that a scientist like Clark-Kennedy realizes that, although the manifestations of mind invariably cease once death supervenes, it remains at present undetermined "whether certain aspects of the conscious mind...continue to exist...after death."

Discussing the prevention of disease, the author stresses the necessity of a reasonable amount of risk and hardship for the promotion of health and the development of personality. He discusses various opinions on the meaning of life; from the Stoics' with their acceptance of life as it occurs and the Epicureans', who would abolish all suffering and disease, social inequalities and wars, to the views of those for whom life is only a preparation for the hereafter. Medicine, being a product of the social and ethical environments of the day, compromises. Committed to the prevention and relief of suffering irrespective of the positive values of pain in the shaping of personality, it also is bound to prolong life without taking into consideration whether, by so doing, more individual suffering or more damage to state or society might be caused. Such contradictions might require some solution as soon as the state takes over control of the medical services.

Principles of treatment are based on planned alterations of the external environment or the internal *milieu* of the body or, to an increasing extent, on removing the primary cause of disease. These trends have succeeded in prolonging considerably the average expectation of life, although no method is known which could prevent or postpone the changes in the blood-vessels which are characteristic of advancing age. It should be kept in mind, however, that every step forward in medicine, every defeat of disease, leads to some disturbance of the natural balance, to over-population and superannuation, with all their economic, social and political consequences.

Turning once more to the interaction of mind and body, the research and speculation of the last fifty years have yielded results which have influenced

philosophical thinking more profoundly than anything which medicine had ever produced before. The usual conception that the intellectual and moral personality is a function of the anatomic structure of the brain, the psychological environment and a certain selective action of the free-will was seriously shaken by the work of the Russian Pavlov and of Freud, a Viennese Jew. The former's life-work went a long way towards showing that almost every reaction of the body, and especially of the mind, could be traced to conditioned reflexes, which would mean that the sum total of past experiences determined present behaviour. Psychologists readily accepted the conclusion that free-will did not exist. Freud, on the other hand, digging deep into the under-world of the subconscious, unravelled the extremely complicated interrelationship of the various levels of consciousness. He and his school showed how the moral personality grew out of a soil composed of forgotten childhood experiences, how its development was often twisted by repression, showing motives of behaviour which seem obvious and straightforward and yet are rooted in quite the opposite tendencies. Entangled in this undergrowth of unsolved difficulties, fears and anxieties, the problems of crime and of moral depravity have to be viewed from a new angle.

In his concluding remarks the author points out the dangerous rift which has developed in medical education and practice between science and the humanities. The absence of generally accepted ethical standards and the fact that faith has lost its grip on the present generation makes the application of the fast-growing power of medicine dangerous, unless medicine realizes what its proper function should be. It must form the connecting link between science and the humanities, remembering that its way has to be determined, its decisions have to be taken by balanced judgment. Common-sense often is a more reliable guide to reality than the most fashionable theories. To find a happy mean between the extremes in thought and in action, to understand death as "sleepe after toyle, port after stormie seas" is the lasting privilege of the medical profession.

It is a good omen that a leading medical man in war-time Cambridge should have felt the urge to think over the problem of what medicine, taken as an entity, if such a thing exists at all, is today and what it should be and to show how far medical practice, split up into innumerable specialistic branches, has strayed from its vocation to show the light to suffering mankind. And yet, how different would be the texture and the substance of this essay in practical philosophy, had the author been in contact with Eastern thought! *All the groping in the dark for ethical standards in everyday life could end by living the precepts laid down in the Bhagavad-Gita. All the problems of responsibility and free-will, of determinism and shaping one's own destiny find their perfect solution in the doctrine of Karma. It will take a long time before the West, and especially Western scientists, realize that so many of their tantalizing riddles could be brought nearer to solution by looking at them in the light of the East.*

ROBERT HEILIG

RUSSIA—A POINTED REMINDER *

The trouble with so many views and principles in the political field is that they are often merely desires. They begin as disguised desires and then pass into currency as gems of wisdom. Statements such as " It is not for us to interfere in the internal affairs of another country " ; or " Neutrality is dead " ; or " The League failed because its decisions were not backed by force "; or " The authority of a law depends upon the capacity to enforce it " ; or such phrases as " Liberty to starve " or " The chaos of the competitive system " —are not really *thoughtful* axioms at all, they reek with subjectivity. Hence they wear out under the strain of repetition. The reader of political articles reads in the dusk.

That is one of the reasons why it is such a delight to read Salvador de Madariaga. Under his pen everything comes to life. When he touches on, say, Liberty or Security or Equality or German Re-education, the effect is similar to the turning on of the electric light: the pale, drab bulb of thought shines out with sudden brightness. He takes hold of political axioms such as those above and finds that in order to make them mean anything it is often necessary to turn them upside-down. The reason why your average man does not like paradoxes and always tries to dismiss someone who makes them, as a funny man not to be taken seriously, is because he does not like to think clearly or to think again.

Salvador de Madariaga is not only a fine literary artist, he is a man of affairs. He held high positions in pre-Franco Spain, and was also a member of the League of Nations Secretariat. Hence it is not a man of the study and of theory who is writing, but one who can think in terms of given realities and practical possibilities. So helpful in suggestion is this book that the reader feels a strong desire to put it into the hands of Responsible Persons who create policies.

He deals here with home affairs first, and then with world affairs. In the first part he goes a long way towards clearing up the meaning of terms such as democracy, fascism and communism, the claims of the individual and the claims of the community; and a long way towards the truth concerning liberty, equality and security. One is tempted to quote from almost any facet. Here are a few sentences:—

> What will be the effects of the removal of necessity on the individual and on society, it is difficult to foresee. Perhaps very good. More likely very bad. Has the point been studied ?

Or again:—

> If liberty were to die among men, no equality, no security, no prosperity would mean anything that a horse cannot get in well-kept stables.

And once more:—

> The sense of equality is both old and new in our societies. The old comes from the Gospels; the new comes from Rousseau. Broadly speaking, it may be said that sound and healthy equality has its roots in the Gospels, while the unsound and unhealthy can be traced back to Rousseau.

What he has to say on World Affairs is no less pointed. He first exposes fallacies concerning aggression, neutrality and the failure of the League. He

* *Victors Beware.* By SALVADOR DE MADARIAGA. (Jonathan Cape, Ltd., London. 10*s.* 6*d.*)

passes on to examine the delusions about Germany, and to enumerate the realities. He outlines a policy that could be pursued for the building up of Europe. Then, with painfully up-to-date relevance, he studies the attitude of Russia. He demonstrates or, rather, reminds us, that Russia does not act, never has acted, save with a view to her own interest and greed. Has any country? Yes, up to a point, England and America *will* subscribe to certain values, honour treaties and genuinely sacrifice a root selfishness for World Peace. Not so Russia. What then can be done? Things are not as they were in the old appeasement days. The atomic bomb exists. Russia is actually going on the assumption that it will not be used against her. And that is so nearly true that the situation is truly appalling. The following are the final words of Madariaga :—

> Nothing less than a new faith, common to all of us, can save us from the havoc which the next war will let loose. This new faith requires—(1) That the Western powers purge their liberalism from imperialism and profiteering; (2) that the Soviet Union drop their addiction to force and oppression both with regard to their own and to other peoples, and sincerely enter the community of liberal nations; (3) that both East and West openly and sincerely adopt the doctrine of total subordination of national policies to the policy of the World Commonwealth; (4) that measures are adopted at once to make this change patent.
>
> Anything short of that is just talk.

JOHN STEWART COLLIS

THE RELIGIOUS SCENE IN THE U. S. A. *

Both in the West and in the East there has been prevalent a tendency to underestimate the religious life of the United States of America. The dazzling material successes achieved by that great nation in so brief a history have not only diverted attention from the spiritual aspirations and efforts which did so much to make them possible; they have prejudiced recognition of America's spiritual life abroad, if only because we all tend to hold, a little too simply, the idea of an essential opposition between spiritual and material realities. Yet the American nation, recruited as it was from many others of different origins, racial, social and linguistic, could not have formed a social and economic order capable of such progress if the many contingents it comprised had not held values in common, certain ethical assumptions rooted in mainly similar doctrines as to the nature and destiny of Man: nor would these have sufficed if they had not been cultivated for generations. The America we know could not have come into being but for its having a religious homogeneity, nor would it long survive if that basis should disintegrate.

It is very far from disintegrating. About that, Mr. Willard L. Sperry's study leaves the reader in no doubt. Mr. Sperry is Dean of the Divinity School at Harvard, and he is delineating the American religious scene primarily for the benefit of English Christians, circumstances which, in spite of his engaging frankness and scholarly precision, might place him under suspicion of unconsciously exaggerating

* *Religion in America.* By WILLARD L. SPERRY. (Cambridge University Press. 10s. 6d.)

the relative importance of the churches in American life. But the statistical fact is that slightly more than half the population of the States is listed in "inclusive church membership," and the increase in such membership is proceeding at a rather greater rate than the increase in the total population. Figures of course are not everything; there must be a vast number of names upon church rolls whose owners neglect their religion or have drifted away from it altogether: but, on the other hand, these statistics do not include the large numbers of those who belong to the many unlisted cults which flourish (albeit often briefly) in American cities: and there is no country, perhaps, in which a person's identification with religion is quite so spontaneously self-motivated. The number of separate denominations is enormous, and there is no "State" or "Established" religion; for America was founded chiefly by religious groups who were dissenters from the various nationally approved communions of the Christian religion in Europe. They were contracting-out of the larger bodies of Christendom and they differed, sometimes no less violently, with one another in doctrine and discipline. There was thus no possibility, when the U. S. A. became a sovereign Power, that it could single out any one of these sects as its Established Church. The only possible religious agreement was an agreement to differ, and in the Constitution the States dared hardly mention religion except to decree freedom for it. There could be as many religions as people cared to build churches for: but for that purpose they could all enjoy certain legal protections and privileges. Thus, in America, churches are encouraged to survive by being granted certain exemptions from financial dues to the State, just as, in the U. S. S. R., they are discouraged by being subject to additional taxation.

The growths in this spiritual garden are thus bewilderingly variegated but, with Mr. Sperry's skilful and lucid help, the numerous species are soon classified as belonging to a few genera. There are, of course, not a few freaks, and the completely bogus denomination is not unknown; but the publicity which these sports obtain from sensational journalism gives a wildly disproportionate impression of the part they actually play in America's religious life. Nor is it certain that the extraordinary fecundity of American Christianity, the amount of, so to speak, original and amateur church-founding, is to be entered altogether on the debit side. Here, as elsewhere, Mr. Sperry gives us something to think out for ourselves. He shows us how, in a country whose religion was so dominantly protestant, puritan and separatist in temper, the Roman Catholic communion was late in gaining ground, but is now the largest single religious body; and, as if to contradict the lingering prejudice against it as un-American, it is by far the most nationalistic: nowhere else do the members of the Roman communion strike such a patriotic attitude. His description of the religious life of the Negroes is also illuminating: his account of American theology, ranging from the most dogmatic Biblical Fundamentalism to an idealism tinged with religious humanism, is profoundly informative. The whole work is admirably written, its thoroughness as an exposition being lightened by a refined and kindly humour which is never inappropriate. But it is also an authoritative treatise, weighted with substantional appendices; a book for reference libraries to acquire.

PHILIP MAIRET

INTIMATIONS OF IMMORTALITY *

Lord Raglan says that the purpose of his essay is "not to survey the whole range of questions connected with the belief in a life after death" but "to suggest that many widespread and familiar beliefs about the nature of the future life are derived directly or indirectly from the cult of the Divine King." The reader soon feels, however, that the author has forgotten this limitation, for he culls his evidence from an immense range of literature covering the relevant beliefs and customs of most of the races of mankind, and reduces practically every recorded belief or ritual connected with the after-life to his own formula.

His idea is, without doubt, very largely valid, though more in the way of description than of explanation, and it is none the worse for being simply a special application of the theory of culture elaborated by the Diffusionist school of thought. (It is odd, by the way, that neither Elliott Smith nor Perry is named, not even in the bibliography.) According to the Diffusionist theory, human culture and progress owe hardly anything to abilities commonly supposed to be inherent in human nature, but are the result of certain habits, customs and consequent ideas acquired by a certain people in a certain place. In this way the Diffusionists trace the entirety of human progress to the notions of agriculture, kingship and money which arose in the special circumstances of the people inhabiting the Nile valley six or seven thousand years ago; notions which, with corresponding practices, were diffused all over the globe, and altered and developed in various ways according to different local circumstances and racial receptivities. Similarly, Lord Raglan considers that all the beliefs in human survival after death originated (not in Egypt, but "probably somewhere in South-west Asia") by diffusion from "a religion centring in a Divine King who was killed annually and reborn in the person of his successor."

The attempts to prove theses of this kind—to show that a vast number of customs, ideas or other phenomena are really "nothing but" this or the other—are often useful if not very conclusive: they often serve to establish some valid and hitherto unexpected relations between facts. Indeed it is a rare scholar who can endure the labours of a great research unless he feels pretty sure he has an intuition of the conclusion which the facts will be found to justify. The trouble is that the lesser kind of scholar needs too much of this payment in advance—of knowing what he is looking for—and in consequence he proves too much. The diffusionists did this, and so does Lord Raglan. He has insufficiently examined his own assumptions, as when he says, for instance:—

> Primarily, man is not a thinker, but a doer. As a rule, his brain does not work independently but merely as an adjunct to his hand and his eye.

Now why does he say that? Such total immersion in the act of the moment is true of the animals, and most so of the insects, as Fabre has shown us, but can it be *primarily* true of man? On this bald assumption, Lord Raglan is able to base his theory

* *Death and Rebirth.* By LORD RAGLAN. (Watts and Co., Ltd., London. 5s.)

that a royal ritual of death and rebirth, many millennia ago, has been transmitted simply by custom and imitation, and is the universal cause of human beliefs in the after life. People do not even copy a custom, however, unless they see a reason, or feel in themselves some will to do so. But Lord Raglan cannot endure the idea that the well-nigh universal belief in an after life may have some real root in the abiding nature of the human being, who alone of terrestrial creatures knows that he will die. To read his essay (in many ways a careful and competent one) is to feel that the author wants to believe in some evolutionary coincidence alone as the cause of this conception of Death and Rebirth (which lies, undoubtedly, at the core of all the highest religion) and that he would be terribly shocked if he found himself even suspecting that the belief is ubiquitous because it expresses a profound and universal truth.

PHILIP MAIRET

The Dove Found No Rest: A Novel of Peasant India. BY DENNIS GRAY STOLL. (Victor Gollancz, Ltd., London. 8*s.* 6*d.*)

Readers of Mr. Stoll's *Comedy in Chains* will open his new novel with high expectations, but they are sure to be rather disappointed. Mr. Stoll's sympathies are generous, he is obviously eager to paint a veracious picture and he has an eye for the curious, the crucial and the ludicrous. But he has "missed the bus" all the same. "India in 1942" is a great theme for a novelist. In the tragic context of Congress-Government differences, individual and national destinies coalesced and Bharatavarsha was rocked to the base as if by an earthquake. The Japanese menace necessitated considerable movements of population and an attendant dislocation in the normal life of the peasantry. The spectre of famine loomed immense on the national horizon. Frustration plumbed lower depths than ever before. And, meanwhile, New Delhi ruled by red tape and Mahatma Gandhi languished in the Aga Khan Palace.

Mr. Stoll has caught something of all this, of course, but his novel has neither convincing life-likeness nor inspiring form. He begins well when he describes the "Little Red Village"; but presently his touch is unsure, and character and incident alike border on the incredible or the merely absurd. The pen-picture of Mahatma Gandhi is very good, but the "imaginary" characters are for the most part impossible people, no better than *bhuts!* Mr. Stoll is at great pains to portray the village community of the Tamil village, Dolorampur, but his Sita's and Mohini's, the Writer of Letters and Eesh the Policeman, Ganesha and Baba Jungli, all turn out to be unconscious caricatures. The Tamil idiom literally translated into English sounds ridiculous to a degree. Mr. Stoll is more in his element when he moves to the Cotton City of Radhandram, and he successfully evokes in the latter half of the book something of the excitement of 1942.

On the whole, Mr. Stoll has a very interesting story to tell, and the historic context serves as a memorable background to it. The novel is not better than it is only because Mr. Stoll has ventured beyond his depth.

K. R. SRINIVASA IYENGAR

A MODERN YOGI ON THE RIG-VEDIC HYMNS *

This book contains a free English rendering of 36 hymns from the *Rigveda*, consisting of the first 10 hymns from the second Book (Mandala) belonging to Gritsamada, the first 16 of the sixth Book belonging to Bharadwaja, Hymns 65 to 73 from the first Book belonging to Parasara and Hymn 127 of the first Book belonging to Parucchepa. The interpretation put forward, the author explains, was set out at length in a series of articles on " The Secret of the Veda, " in the monthly philosophical magazine, *Arya*, some thirty years ago, accompanied by a number of interpretative renderings of the Rig-Vedic hymns. The renderings of the hymns in the second and the sixth Mandalas, it is explained, are here published for the first time, as well as a few from the first Mandala. About the scope and the plan, the following passage will give a clear idea :—

> The text of the Veda has been given for use by those who can read the original Sanskrit. These translations, however, are not intended to be a scholastic work meant to justify a hypothesis ; the object of this publication is only to present them in a permanent form for disciples and those who are inclined to see more in the Vedas than a superficial liturgy.

No one can have any difference of opinion on this fundamental basis of these translations. The Vedas are the works of Rishi-poets and contain a deeper significance than the external meaning. As the translator explains :—

> It has been the tradition in India from the earliest times that the Rishis, the poet-seers of the Veda, were men...with a great spiritual and occult knowledge not shared by ordinary human beings, men who handed down this knowledge and their powers by a secret initiation to their descendant and chosen disciples....The words of the Veda could only be known in their true meaning by one who was himself a seer or mystic ; from others the verses withheld their hidden knowledge.

But there is a preliminary stage in the understanding of the mysteries of the Vedas, and the existing commentaries and interpretations lead the students only to this stage.

> The nineteenth century European scholarship writing in a period of materialistic rationalism regarded the history of the race as a development out of primitive barbarism or semi-barbarism, a crude social life and religion and a mass of superstitions, by the growth of outward civilised institutions, manners and habits through the development of intellect and reason...science and a clearer and sounder, more matter-of-fact intelligence.

It is certain that one cannot get at the true sense of the Vedas by an approach along such lines. In interpreting the Vedas, the translator says quite rightly that the true meaning " is only discoverable if we give a constant and straight-forward meaning to the words which bear as key-stones the whole structure of their doctrine. "

Sri Aurobindo himself seems to entertain some notion of an " evolution " of religion and philosophy in India from the Vedas to the Upanishads when he speaks of the esoteric sense of the Veda as " an early form of the spiritual truth which found its culmination in the Upanishads ; the secret knowledge of the Veda is the seed which is evolved later on into the Vedanta. "

To my way of thinking, the Upani-

* *Hymns to the Mystic Fire : Hymns to Agni from the Rig Veda Translated in Their Esoteric Sense.* By SRI AUROBINDO. (Sri Aurobindo Ashram, Pondicherry. Price not indicated.)

shads and the Vedanta appear as attempts to understand the spiritual truths embedded in the Vedas, rather than as evolutions from them. I feel a little difficulty in accepting such a statement as "The ancient more primitive civilizations held in themselves the elements of the later growth, but their early wise men were not scientists and philosophers or men of high intellectual reason but mystics and even mystery-men....The scientists and philosophers came afterwards," which is given as "a more accurate idea of the development of the race."

But this is a detail. The main thesis is something on which there is little reason to differ. In a Foreword of forty-eight pages, the stand-point is clearly set forth and some examples are given for the mode of the correct interpretation of certain key-words like *Sravas, Kratu, go, ghrita* and *Asva.* An extract from the Foreword to the "Hymns of the Atris" in the *Arya* is given as the closing portion of the Foreword. It is to be fervently hoped that we will soon have the translation of the entire Veda, an interpretation of words and explanatory notes on important points in the text justifying the interpretation of separate words and whole verses, and also elaborate appendices to fix firmly the rendering of key-words, of which there is mention in the Foreword. The interpretation by the ancient commentators and also by modern students is only an aid to enter the first portals of the edifice of the Vedas. The true sense can only be *realised* and cannot be explained. An interpretation by a modern Yogin will certainly be an aid to seekers in their approach to the inner and still inner portions of the edifice. Those who are qualified to expound that mystic and esoteric significance have been few. The portion now published is a great contribution towards the truer understanding of the Vedas. We await further instalments.

C. KUNHAN RAJA

Saṅgītaratnākara of Śārṅgadeva. Vol. I, Chapter I. Translated into English with detailed notes by C. KUNHAN RAJA. (Adyar Library Series No. 51, Adyar, Madras. Rs. 4/8, cloth; Rs. 4/-, boards.)

This is the first volume of the English translation of the *Saṅgītaratnākara,* the text of which, with the Commentaries of Catura Kallinātha and Siṁhabhūpāla, is being published in the Adyar Library Series. Two volumes of this text have already been published. Next to the *Nāṭya-Śāstra* of Bharata, the *Saṅgītaratnākara* is the most important work on Indian music, having exercised a tremendous influence on the subsequent works on music during the last seven hundred years. Dr. Raja has translated the text literally but has tried to make his translation as readable as possible. He has done well in retaining in his translation some of the technical words so difficult to render into English and then explaining them in the notes that follow each stanza. In giving his notes Dr. Raja has used the two Commentaries.

Dr. Raja's interest in the present translation is not that of a dry-as-dust philologist but that of a lover of music who has made a close study of Indian music in both its technical and its historical aspects. We await the historical and comparative account of

the evolution of the various elements in music which Dr. Raja has promised in his exhaustive preface.

The translation of a technical text is an arduous task, as it requires a thorough knowledge of the literature allied to the text to be translated. Dr. Raja has spared no pains in going through "all the works relating to music in ancient India" with a view to making his translation as readable as possible.

The volume is aptly dedicated to Mr. C. Jinarajadasa, who is not only a scientist, a scholar, a philosopher and a teacher but also a close student of the fine arts and an authority on æsthetics. We are happy to find that the authorities of the Adyar Library have been discharging their debt to the author of the *Saṅgītaratnākara* with the able assistance of Dr. Raja, who combines in himself in a remarkable manner the mastery of Vedic studies and an ardent love of music, a rare combination in modern times.

P. K. GODE

China, Her Life and Her People. By MILDRED CABLE and FRANCESCA FRENCH. (University of London Press. 5*s*.)

The Challenge of Red China. By GUNTHER STEIN. (Pilot Press, London. 15*s*.)

The first of these books is by two lady-missionaries, the second by a perfervid communist. The reader should not turn this page over at the mere sight of the word "missionaries." I know what he feels, although my maternal grandfather was himself a Church of England missionary in China. Miss Cable and Miss French are obviously sensible missionaries and likeable ladies. They know China uncommonly well. For a long time, having purposely ignored the "blurb," I was surprised by the simplicity of their statements, as that "Confucius (551-479 B. C.) was a very wise teacher and statesman" or that "the Buddha himself was born in the sixth century B. C. in a small village near Benares"; but at the end of the book our authors have set an Examination Paper, in the American style, and it was not long before I had realised that they had written principally for intending missionaries. They offer us a great deal of information, and there can be few readers who could not learn much from them that is worth knowing. Their book contains a large number of lively and interesting photographs.

Mr. Gunther Stein, labouring to persuade his readers that Chiang Kai-Shek is a dangerous reactionary, suggests that no sooner does anybody reach the communist lines in China than heaven opens, folk rush forward with soup, smiles and brotherly love, and all remains happy and serene. This I do not find possible to believe, but neither should I believe it of the Generalissimo's China. The concluding passage of the book assures us that "to help China become *one* is the collective task of American, British and Russian statesmanship." Even the reader of this brief notice will realise that Mr. Stein never meant us to picture China "becoming *one*" under the Generalissimo. He takes his own notion of oneness for granted.

CLIFFORD BAX

Paracelsus : A Genius Amidst a Troubled World. By BASILIO DE TELEPNEF. (Zollikofer and Co., St. Gall, Switzerland)

Calumny is the reward which an ungrateful world bestows too commonly upon its benefactors. Among these was the highly educated, widely travelled Swiss physician and philosopher Paracelsus, deep student of "the great open book of Nature," the rediscoverer of hydrogen and of the properties of the magnet and the tireless servant of the sick. His giant's contempt for medical orthodoxy and malpractices earned him the hatred of contemporary pygmies of science. This is a sorry tale of hostility, hardships, suspicion and ingratitude endured by one who must be credited with helping lay the foundations of modern experimental science, though his interests were not confined to the laboratory. Paracelsus was concerned also with universals and man's relations to everything in nature, and his writings bear the stamp of acquaintance with the Eastern Sages' lore.

This introductory biographical sketch of some ninety pages is the first-fruit of a concerted effort by the Paracelsus Society of Einsiedeln, his birthplace, to rehabilitate his reputation. It is good news that translations of Paracelsus' writings are to follow, for they constitute his best defence. The little book is packed with interesting facts. The author seems to have had at his disposal some data that were not available to Franz Hartmann, who wrote a longer *Life of Paracelsus.*

E. M. H.

Self-Discipline and the Interior Life. By DOM IDESBALD RYELANDT, O.S.B. (Browne and Nolan, Ltd., Nassau Street, Dublin. 1s.)

In this tract the Prior of Glenstal, of the Order of St. Benedict, makes some valuable suggestions for the spiritual life, liberally mixed with Roman Catholic dogma. It seems to be addressed chiefly to Catholics but will not be without its propaganda appeal to those incapable of seeing that the inner life is not dependent on externals. The discriminating non-Catholic reader can take the practical suggestions and let the dogmas go. The Introduction, the first chapter, on "Spiritual Balance and a Philosophy of Life," and the last, on "Work," are full of wise counsel about the overcoming of depression, irritation, etc., and the development of patience and of self-control. Deriving happiness from the little pleasures of life, without pursuing the *ignis-fatuus* of unmixed joy; living in the present, without anticipatory pangs of sorrows that may never come; work without sacrifice of inner peace; self-subordination for fruitful collaboration—all good and necessary. But to imply that we cannot achieve by our own efforts and must take the help of priestly ritual is like showing an able-bodied man a level road and then assuring him he cannot walk it without the crutches which theology provides. That without the Eucharist "a real elevation of the soul to God is impossible" is dogmatic twaddle, betraying, if sincerely uttered, a lamentable ignorance of the long history of mystical experience outside the Christian fold.—E. M. H.

CORRESPONDENCE

FAMINE

At no other period in the history of mankind was there deeper or more widespread suffering than exists at the present time. Starvation has swept over a vast area of the earth's surface —in Central Europe, India, Indo-China, China and Japan. Although in recent weeks steps have been taken to hasten and increase machinery for food relief, the machinery, nevertheless, remains inadequate. During the next few months, come what may, thousands, even millions of people will die of starvation and its attendant diseases.

So tremendous is the crisis that the average individual who cares to think about it at all is at a loss to know what attitude he can properly adopt. For the terrible and inescapable fact is that there is very little if anything he can do which would make any appreciable difference. He may choose to send gifts of clothing or money to relief organizations operating in ravaged areas, resolve not to complain about the sparsity of his own diet and do all he can to arouse the consciences of those with whom he comes in contact. Even so, these measures seem to him to be pitifully frugal and insignificant. From the beginning he is disillusioned by the knowledge that he, personally, might sacrifice everything he had—money, possessions, health, life itself—without altering to any particular extent the tragic course of events.

What should be the attitude of the responsible individual to the contemporary crisis?

Presumably he will desire to continue to live his life as nearly as possible according to the accustomed code of "Christian" morality, that is, a morality which is based upon pity. Yet, logically, he feels that that is impossible. He cannot feed his neighbour; still less, then, can he profess to love him. Must he simply avert his eyes on the assumption that the problem is altogether too immense to warrant his personal concern?

Here is a predicament as old as life itself—individual man's helplessness in the face of universal catastrophe. A conventional morality is scarcely relevant. How *can* we feel deeply for these stricken peoples, enter imaginatively into their lives, weep over their ruined hopes and sufferings? Such a course would render normal existence intolerable. To ponder unceasingly over the spectacle of unmitigated suffering until one is filled with a morbid terror, and can see and feel in the surrounding scene nothing but ugliness and disaster, is, surely, to invite a state of acute mental instability. And there are few more unenviable conditions than the overwhelming apathy and wretchedness which despair produces; when life is indeed

> ...a tale
> Told by an idiot, full of sound and fury,
> Signifying nothing...

and we are mere pawns in the cosmic process. It were better to grow an outer skin of insensitivity, to assume a hardness though we feel it not, than to fall prey to that deathly nihilism, the grey tedium and cynicism which robs life of all beauty and meaning and sense of value.

Man needs to believe in something. Life ceases to have purpose unless there is some faith or ideal to shape and discipline his existence. If existing standards of morality no longer make sense to him, if they seem inapplicable to the particular questions of the day,

it is incumbent upon him to set to work to discover within himself a new morality of his own creation. "Every man must find his own virtue, his own categorical imperative," said Nietzche, and these words may be applied with especial emphasis at the present time.

In life there is much for which to give praise. He is not wise who would desecrate all its loveliness by taking upon himself a false responsibility for the redemption of each apparent wickedness. There is a time for sadness and a time for dancing; it is useless to shun the one and embrace only the other. In the world there is a place for everything. In vain do we search for some panacea which will erase pain from the face of the earth. Pain, perhaps, has a part to perform. As Goethe observed:—

"Who never ate his bread in sorrow ... he knows you not, ye heavenly powers."

Man, because he is essentially an integral part of the universe, is in no position to pronounce judgment upon the whole. He is, by nature, prejudiced and therefore powerless to decide as to what is finally good and what is useless. Only the all-seeing, all-comprehending eye of a god would be equal to such a task. Better, perhaps, that he concern himself not so much with the problems of society as a whole but with the individuals of whom society is composed. It is easier to love mankind than to love individuals. And, just as each human being is born into the world a separate entity, so it is only through other individualities, through other separate entities, that man is able to exercise any influence upon society. If he would perfect the world he must first perfect himself. Once he has divined in his own heart the meaning of creative purpose, his faith in the possibility of a better quality of life will be evident in all his actions, in his manner of speech and in his work. He will have become a positive force in the service of truth, whose power must penetrate into ever widening realms of consciousness.

JOAN MITCHELL

RESPONSIBILITY OF THE PRESS

A "steadfast awareness of the responsibility they bear" was urged by the British Prime Minister on "all those whose business it is to interpret and in some measure to lead public opinion," in his speech opening the Sixth Imperial Press Conference in London on June 3rd. The freedom of the press so necessary to the democratic approach to problems, belonged, he rightly declared,

> not to the press but to the public whose agents in this matter the newspapers are—it is the freedom to be given facts, national and international, on which sound judgment can be formed.

The editor's freedom mainly lies in expressing his opinion, beyond which many of his readers will, also, not care to go. For the sake, however, of the thinking minority (may their tribe increase!), he is in honour bound to place the facts of public concern before the public—all the facts, as Mr. Attlee emphasised, "and not simply those which support one particular case." Not even prejudiced, misleading captions can deceive the discriminating reader, if the facts are given; but unprincipled selective presentation can.

At best the "facts" are only an approximation to the truth. Motives of men and nations are not always what their actions seem to show. There is no saving power in outer facts; the truth alone when known can make men free. And many facts not necessary to the grasp of civic and international affairs but stir up bitterness—heat without light. Some selection on the editor's part will always be necessary. But the deliberate suggestion of the false by the suppression of the pertinent true is fit only for dictators; it is unworthy of leaders of thought in a free society.

ENDS AND SAYINGS

" _____ ends of verse
And sayings of philosophers."
HUDIBRAS

It is difficult to decide whom to felicitate—the State of Hyderabad for securing the able services of Sir Mirza Ismail as the President of the Executive Council or Sir Mirza for the opportunity to use his time, talent and great experience in the large State of H. E. H. the Nizam. On assuming office Sir Mirza struck a valuable and instructive note in his broadcast on the 8th of August. He appealed to the people of the State to be determined " to purify this place of personal and party strife." If Sir Mirza could succeed in Hyderabad it would be, as he correctly implied, an example and an incentive to the whole of India. Sir Mirza is not only an experienced administrator but a true patriot of India and a man with a vision. How true and inspiring are his words :—

Party conflict is extremely prejudicial not only to the welfare of the Dominion but also —and this is rarely understood—to the welfare of every group and person within the Dominion. The way of mutual appreciation, conciliation, and concession is less exciting than the way of hostility and conflict. It is no doubt easier and more exhilarating to fight for a party than to engage in patient thought and discussion for the general good. But this way of reason and patience is the only right and profitable way for the really patriotic and self-respecting citizen of our times. Possibly there is not a single group of people in Hyderabad—or indeed in any part of the country—that can, without injury to others, get all it wants, or all that it sincerely believes to be its due. But if in Hyderabad we can attain a spirit of give-and-take, of rational compromise, this will be a notable example to others and a complete assurance of prosperity and peace in Hyderabad.

Good news comes to us by the first civilian post to foreign countries out of Germany (British Zone). It is from an old friend and subscriber, a German writer and publisher who has survived ruthless Nazi persecution and with a few friends is self-dedicated to " the straight path of true humane ideals."

He and his little group—which was planning wide publicity and expansion —plan a monthly journal which invites contributions on any subject connected with " the dissemination of spiritual, idealist and humanitarian principles," a phrase from the prospectus of THE ARYAN PATH, prohibited, understandably, by the Nazis. Contributions must be in plain language because the journal is intended to help the little man and woman find the way to " true Humanity and Democracy." They may be sent to the Gemeinschaft der Freunde der UNO, c/o Peter A. Hôtes, Editor, *The International Forum,* (24) Hamburg-Blankenese, Oesterleystrasse 90, Germany—British Zone.

They wish, he writes, " to co-operate with all national and international organisations that aim at promotion of Universal Brotherhood and World Peace."

We not only love our downtrodden people, we also know the world and the peoples beyond the German borders and overseas. We

furthermore sincerely believe that there is a PATH for the German people too, a steep and stony path, which some day will lead us to the broad highway at the end of which is the great gate of the UNO.

The UNO !—the hope of the victors as well as of the vanquished—threatened in its cradle by smouldering animosities, by mutual suspicions and by self-seeking nationalism masquerading as patriotism ! The politicians of the world must not betray the common people's aspirations, the idealists' dreams of a united world.

A significant letter from Dr. Theodor Michaltscheff, a Bulgarian resident in Germany for the last fifteen years, has been published as a brochure by the War Resisters' International of Enfield, Middlesex, England. Dr. Michaltscheff is no Nazi or Nazi-sympathiser, but he is convinced that the Allies' treatment of conquered Germany is bound to be destructive of the very values which they seek to establish. If all the Germans had been behind the Nazis, he points out, there would not have been the hundreds of thousands of them in the concentration camps. The information that the court-martial in Hamburg alone used " to sentence to death 20-30 soldiers and officers daily for insubordination of one kind or another " is eloquent of the courage of resistance of some to an all-powerful and ruthless régime.

Of the attempt to hold the German people as a whole responsible for the crimes of their Government, Dr. Michaltscheff pertinently wonders " how many Englishmen would like the idea of being made responsible for the crimes perpetrated in India by the East India Company. "

It is not to minimise the shocking Nazi atrocities to recognise that the Allied prosecutors do not come before the court with quite clean hands. The unctuous tone of certain B.B.C. broadcasts is not unnaturally found offensive by the survivors of the Allied bombing, though many Germans, Dr. Michaltsheff writes, were ready to see the hand of justice in the retaliatory bombing of the German cities and even in the defeat of Nazi Germany.

" The German people has lost faith in National Socialism, but has not yet found its way to democracy. " Will the rigours of the Military Government block that way ?

Punishment is a very doubtful means of teaching anybody anything. It is bad enough when it is applied in individual cases, but it is far worse when applied against an entire nation. It hardens the heart of that nation and makes it suspicious. Democracy can be taught only by democratic means and by people living up to it.

That modern science has raised problems which it is incapable of solving was demonstrated by Dr. C. Kunhan Raja, speaking on " Sanskritic Culture : A Living Force " at the William Quan Judge Hostel in Bangalore on the 8th of August. His lecture was the first of a series on cultural themes to be delivered at the Hostel. Dr. Kunhan Raja showed that, however skilful the technical knowledge of the expert, no scientist can bring forth from any machine an inner urge ; nor is modern science sufficient to influence beneficently man's inner consciousness. And science cannot protect humanity from the misuse of its own discoveries.

Contrasting ancient Sanskritic science with modern knowledge, the speaker emphasised that the former

was essentially synthetic. In old India culture was but a single current including all branches of science, philosophy and religion. The synthetic view of life had its source in the recognition of the subjective and the invisible behind the phenomenal and the objective. Dr. Kunhan Raja in a masterly fashion outlined the concept of the Vedic Seers, tracing the cause of what we know as physical matter back and further back until we reach sentience itself, whether we call it Purusha, Paramatman or Ishwara. The plane of sensuous perception is therefore only one of many and to understand the Moral Order of the Universe it is necessary to transcend the five senses and to contact the realm of the Spirit. Dharma is that Universal Law which governs the whole of manifestation. It is not a law made by an individual or a group of individuals but is the natural order of things throughout the Universe. It was their understanding of Dharma that enabled the ancient Rishis to bring about that culture enshrined in the poems of the Rig-Veda. The Vedic poets had realised the ultimate One and their poems reflected their own spiritual attainment. Although after the Vedic period spiritual realisation was lost to the masses and became the attainment of individuals only, the impression of the knowledge which produced the Vedic civilisation continued to mould Sanskrit literature. Sanskrit culture, as defined by the speaker, is thus the dynamic impress enshrined in Sanskrit literature, and to be traced to the realisation of the Vedic times.

Dr. Kunhan Raja pointed out that this culture was living—had ever lived, exactly as radium existed before its discovery. But, as a culture, all it potentialities still remained to be discovered. India has the possibility of discovering this living force which is there in Sanskritic culture and this can be her most forceful contribution to the world at large. Concluding, the speaker showed how the truths to be found in the Sanskrit texts could assist science to solve its own problems, and also assist it on its way to further progress.

What appears to be a most promising venture has been started in Macherla, on the road to Narasaraopet in the Guntur District. This is an art school for painting and sculpture known as the Sri Nagarjuna Silpa Kala Peetam and is under the capable direction of Sri Promode Kumar Chatterjee. Five-year courses for beginners and three-year courses for advanced students are available. No tuition fees are charged. Free lodging is provided but students must bear their own boarding expenses (about Rs. 20/- per month) and pay for their brushes, paper, colours, etc. The courses provided will be in Drawing, Painting, Design in Indian Technique, Clay Modelling and Plaster-casting. The school is already in operation but funds are required to develop it and particularly to build an adequate studio and further accommodation for teachers and students. The site chosen is an admirable one as it provides easy access to the historic site Nagarjunakonda. In fact a most important item of the education provided for the advanced student will be the spending of some months each year in actual work and study there. Such an altruistic work as this, demands active support and financial aid from all those who see the real need of restoring the knowledge of Ancient Indian Culture along these lines.